

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCH.—Rev. II. 7.

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## POLYGAMY,

IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND  
COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Being a Letter from Elder John Jaques to Mr. J— G—.)

(Concluded from page 149.)

**Second.**—*If polygamy be a Scriptural doctrine, how can it be reconciled with what is found on the 132nd and 133rd pages of the Book of Mormon, with the remarks in the Doctrine and Covenants, Section on Marriage, and with the denials which the Latter-day Saints have given to various newspaper reports upon the subject?*

The passage referred to in the Book of Mormon reads as follows:—"For behold, thus saith the Lord, this people begin to wax in iniquity—they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon, his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord

God, delighteth in the chastity of women, and whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes."

The above quotation, at first glance, without reading the context, certainly appears to strongly condemn the practice of polygamy. If there be nothing in the context to qualify the above passage, then we must come to the conclusion that polygamy is not pleasing in the sight of God; and if we arrive at this conclusion, then the Book of Mormon cannot harmonize with the Scriptures—as I have already proved, incontestibly, that God approbated polygamy, according to the Bible—and if they do not harmonize, they cannot both be true, but one must be wrong. If the Lord intended the above quotation to apply in an unqualified manner to His people, then it is certain that the Bible is false, for the Bible represents the Lord as approbating polygamy, and even Himself giving a plurality of wives to one of His servants—and this quotation, if unqualified, represents Him abominating the principle, and commanding His people to abstain from it.

The Christian will at once boldly say, that the Bible is true, and that the Book

of Mormon is false, and if so, his position is a most awkward one—the very Book that he professes to regard as his standard of faith and practice—that very Book, most unequivocally states that the Lord Himself anciently honoured the principle of plurality of wives, and greatly blessed those good men who practised it; and that Book contains no record of His prohibiting it. Therefore—for the sake of argument, allowing the Book of Mormon to be false—the man who professes to be a Christian, and at the same time deprecates polygamy, is notoriously inconsistent, for his Bible teaches the principle. Allowing Joseph Smith to have been an impostor, the Book of Mormon to be a romance, and “Mormonism” to be a farce, still the position of the Christian is the same—he is under the strictest necessity to believe polygamy to be in accordance with the mind and will of God. The Christian does not believe in the Book of Mormon, consequently it is perfectly immaterial to him whether that Book contains anything upon the subject before us, pro or con. But he professes to place the most implicit credence in the Bible, believing it to be the very word of God, dictated to Holy men by the revelations of the Holy Ghost—therefore he is without excuse—he has not the slightest ground for rejecting the doctrine of polygamy—he is bound to believe it, and receive it as a righteous principle. If he call himself a child of Abraham, and despise the principle, he belies his words and deceives himself, for the children of Abraham will have the faith and do the works of Abraham. No matter what the Latter-day Saint believes or practises, the Christian must either give up his Bible or believe in the doctrine of plurality of wives—he has no other alternative—his cheek ought to burn with shame, when he rises up and opens his mouth to oppose the principle. In Roman Catholic countries, where the free circulation of the Bible is prohibited, there may be some excuse for the mass of the people who feel opposed to the doctrine—the responsibility lies upon the priest, who has access to the Bible; but Roman Catholic authorities, who forbid the general reading of the Bible, have also a peculiar faculty in “forbidding to marry,” not only several wives, but even one wife. However if the people in Catholic countries have a shadow of an excuse for their faith in this matter, the

people in Protestant countries have not the least, especially in this “land of Bibles.” Here ignorance of the Bible cannot be urged—if Christians oppose the doctrine, it is very certain that the traditions of their forefathers have more weight with them than the declarations of Scripture have.

Perhaps you will pardon this digression. I will now show to you that the Lord did not intend that this passage should apply in an unqualified manner. Let us look at the nature of man, and then consider the position of God’s people about the time this command was given. Temporal things may illustrate spiritual things. When your children were very young, you were very careful what you allowed them to handle. A very blunt knife—a knife that would have been a burden to you—for the boy, was as much as you dare trust him with. As he grew older and more capable, you allowed him to handle a sharper one for his own advantage, until he could use the keen edged razor with perfect impunity. Just so does the Lord deal towards His Church. Polygamy is not the first principle of the Gospel—it is not the first principle the Church of God is entrusted with. It is a sharp instrument—for good or evil, according to its using—only suitable for a certain degree of maturity. If your son, even now he has grown up, should recklessly use the sharp instruments within his reach, and work evil instead of good with them, you would take them from him, at least for a time. Jehovah acts so. And in this position were the people to whom this command was given. David and Solomon, whilst they were kings in Jerusalem, set the example of abusing the principle of plurality of wives, the former in the case of Bathsheba the wife of Uriah, (2 Sam. xi); the latter in taking to his bosom of the “women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you, for surely they will turn away your heart after their gods.” 1 Kings xi. 1, 2. The third and fourth verses of the same chapter say, that Solomon “had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other

gods," &c. The example thus being set to the nation by those in high places, it is no wonder that the mass of the people corrupted themselves, until, in the reign of Zedekiah, the Lord sent Prophets to Jerusalem to testify that the city should be destroyed, and the people carried captive to Babylon, unless they repented.—Book of Mormon, page 2.

At this critical period the Lord revealed Himself to Lehi, and commanded him to depart from Jerusalem, and journey to another land, even the continent of America. Seeing that the Jewish nation had abused the principle of polygamy to such an extent, and not being willing that the same corruptions and abominations should prevail in the land which is now called America, it appears that the Lord gave Lehi commandment that he and his male posterity should only have one wife each. And it also appears that many of the people disregarded this commandment, and took many wives and concubines, and committed whoredom too, for the Prophet Jacob addressed himself to the Nephites as follows:—"For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people; because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of Hosts; for they shall not carry away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of Hosts. And now behold, my brethren, ye know that these commandments were given to our father Lehi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things, which ye ought not to have done. Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. \* \* \* And the time speedily cometh, that except ye repent, they shall possess the land of your

inheritance, and the Lord God will lead away the righteous out from among you. Behold, the Lamanites your brethren, whom ye hate, because of their filthiness, and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people." Pages 133, 134.

Nevertheless, this commandment to Lehi and his posterity was not an unconditional or irrevocable one, for at the end of the commandment are the words, "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; *otherwise*, they shall hearken unto these things." The sum and substance of the matter is this:—God did not abominate David's and Solomon's taking more wives than one each, according to His law—for the Lord Himself gave David several—but He abominated their abusing the privileges He gave them, in taking women when and where they pleased, without consulting Him in the matter. And in order that the same things might not prevail on the American Continent, as they did at Jerusalem, the Lord gave a general commandment that all His people upon it should have only one wife each, excepting He wished to speedily raise up a people to Himself—then He would command them; *otherwise*, they were required to observe the one wife system. This was a very wise arrangement; for we can very readily imagine that profligacy and recklessness in the head of a family, would produce manifold more misery if that family were of the polygamic order, than if it were of the monogamic, because of the greater responsibility and the greater number of dependents in a polygamic family. In the Book of Mormon we read of persons taking a plurality of wives, though we do not read of the Lord commanding any one so to do, though He had the power. But there is nothing further in that Book even apparently opposed



to the principle, consequently we cannot come to any other conclusion than that Polygamy is perfectly consistent with the Book of Mormon.

The passage you refer to in the Doctrine and Covenants, section cix., par 4, reads as follows:—"Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again." In the lxx. section, par. 3, there is a passage similar to part of the above; besides these, the Doctrine and Covenants is silent upon the matter.

Now the Revelation on Plurality of Wives is published, I can imagine you are ready to say, Why was polygamy in this quotation called a crime, and the application of the term polygamy to your Church esteemed a reproach? Polygamy is not called a crime there—it reads, "the crime of fornication, and polygamy." Observe, the word "crime" is of the singular number, and consequently can not refer to both the following nouns. It can only refer to one, and that is "fornication." If it read, "the crimes of fornication and polygamy," then you might justly have said that polygamy was designated a crime; but as the passage now stands, you cannot reasonably say so.

As to polygamy being termed a "reproach" to this Church, that term was true enough when this passage in the Doctrine and Covenants was written. The Book of Mormon, as I have shown before, states that the Lord's people were not to have more wives than one, except they received special commandment from Him otherwise. The Elders in the infancy of the Church, believing in the Book of Mormon, of course practised the one wife system, until they were commanded to adopt a plurality of wives. Almost from the foundation of the Church have its enemies declared that polygamy was practised by the Elders; and the term polygamy, being contemptuously applied to the Church whilst its members were monogamists, was very justly considered nothing less than a "reproach" upon it.

You may ask, But does not the passage read, "that one man should have one wife, and one woman but one husband?" Certainly it does; but that is hard upon

bachelors only, like Paul's instructions to Timothy and Titus on the ordination of officers. It says positively that "one man should have one wife,"—it does not say positively that a man should not have more than one wife, but it does say positively that one woman should have but one husband. The reason is obvious. If one woman had more than one husband—as is the case among some of the inhabitants of the regions of the Himalaya, and also of Malabar, and Ceylon, who practise polyandry—the seed would be mixed, which is an abomination to the Lord; but a man's having more wives than one only increases his posterity, which is not abomination to the Lord; on the contrary, it is the fulfilling of the first great law of life.

No doubt you are filled with admiration at the manner in which the passages I have quoted from the Book of Mormon and the Doctrine and Covenants, were rendered—conveying the truth, yet in such a manner that none but those who had the spirit of truth could understand, and yet so plain withal, when pointed out, that men wonder why they erred. But this is a characteristic of many of the revelations of the Almighty; and thus oftentimes does the "foolishness" of God bring to naught the wisdom of the wise. No doubt you can now see, plainly, that the doctrine of plurality of wives is perfectly consistent with the Doctrine and Covenants.

Newspaper reports are queer things to handle, because we can scarcely see two alike. If the Latter-day Saints were to flatly deny all newspaper stories concerning them, they would scarcely go amiss. Sometime ago the *Family Herald* stated that Utah Territory contained a population of 300,000 souls, which I have no doubt would be surprising information even in Utah itself. The other week I saw a statement in the *Tablet*, a Catholic newspaper, that seven thousand German "Mormons" were about emigrating for Salt Lake Valley—which certainly was a feature of "Mormonism" in Germany that was quite startling to the authorities of the Church of Latter-day Saints. Some time last winter or spring, Elder Cyrus H. Wheelock, while replying to a "Lecture on Mormonism," in the Music Hall, Liverpool, stated that during the exodus of the Saints from Nauvoo, his wife was laid in the grave, and that she was



the only wife he had. From this declaration the Liverpool papers published far and wide that Elder Wheelock had denied that a plurality of wives prevailed among the Latter-day Saints. Respecting this doctrine there has probably been more misrepresentation in newspaper and public reports, than any other believed by the Saints. Some have represented that a promiscuous intercourse of the sexes was practised among the Saints—some, that a relation, denominated "spiritual wifeism," which allowed carnal privileges, was countenanced among them—others, that a species of spiritual plurality, which did not include sexual intercourse, was entered into.

But to the question—Have not the Latter-day Saints denied that a plurality of wives existed in their midst, when such was actually the case? Doubtless some have, because they did not know that such was the case. If they were ignorant that the Lord had given a commandment upon the matter, and they formed their conclusions from the Book of Mormon, which you will still recollect forbids it, except by commandment, then they are not culpable for denying it, because, to the best of their knowledge, such was not the case.

Probably you may wish to put the question still closer to me—Have not some Elders of the Latter-day Saints denied that Polygamy was practised in the Church, when at the same time they positively knew that it was? That is a personal question, and must be answered accordingly. I can only answer for myself—I have not, neither have I heard any other Elder.

The question may arise in your mind—If a plurality of wives has been prevalent in the Church so long, why have not the Elders publicly preached the doctrine? The answer is very plain. Because neither the body of the Saints nor Christendom were prepared for it. There is a time for all things. God does not reveal to His Church all knowledge at once, but gives "line upon line, and precept upon precept." Neither is it wisdom in His Elders to publish all knowledge the moment it is revealed to them. Permit me again to remind you that man's spiritual growth is strictly analogous to his mortal growth. Your little child asks you various questions respecting its origin, or its course when it shall arrive at maturity, and

makes most amusing remarks on the subject. You sit and smile at it—you do not tell it the truth about these things, because it would be folly so to do, but you consider it perfectly proper and wise to evade its interrogations, or to refuse to answer them, and direct its discourse to other subjects. It is just so in God's dealings with His Church. And if God acts so, His servants to be like Him must do so too, and if they do otherwise, they are not wise, nor free from condemnation. St. Paul was caught up into the third heavens, and heard things that it was not lawful he should utter on the earth.—2 Corinthians xii. And if it had been lawful to utter them, perhaps it would not have been expedient. Now, if St. Paul had been questioned to the day of his death, respecting what he saw, it would have been his positive duty to have refused to tell, and to have done this he must have evaded the subject when questions were put directly to him. By reading the Doctrine and Covenants, sec. xx., par. 16, sec. xxxvi., pars. 6, 7, sec. xlviii., par. 1, and sec. lxxvi., par. 4, you will learn that many things were and are to be withheld from the Saints and the world, and only to be revealed at the fitting times and seasons. If the doctrine of polygamy had been publicly preached by the Elders when the Church was in its infancy, and when the Saints were comparatively ignorant and weak in the faith, it is probable that very few indeed would have been able to endure, for this principle comes so directly opposite to the traditions of Christendom, that even good men are shocked by it, although they can find no solid argument in the Scriptures, or out of them, to oppose it. And not only would the weak Saints have had to endure a fearful struggle in their own minds, but they would have had, at the same time, to endure the galling opposition and derision of the Christian world. For Christendom considers it less criminal for a man to commit whoredom, than for him to publicly marry more wives than one, and honourably support them and their offspring. Consequently the Christian nations have enacted laws to punish polygamy, but have not enacted laws to punish adultery, or if they have, they are inaccessible to all but a privileged few. Some of these Christian governments actually license houses for the purpose of female prostitution, and all wink at them.

A vast field of contemplation now lies open before me, wherein I might consider the advantages of the plurality system, and the objections that might be urged against it. But I have already extended far—very far beyond the limits I originally designed, and lest I should weary your patience, I now bring my letter to a close. I trust what I have written will be a source of satisfaction to you, and convince you that polygamy is perfectly consistent with the word of God contained either in the Bible, Book of Mormon, or the Doctrine and Covenants. I have shown that the most noted men of God in ancient times practised a plurality of wives, under the express sanction of the Almighty—that on one occasion He Himself gave a man several wives, whilst that same man previously had a plurality—that the whole tenor of the Old Testament supports the doctrine, and indicates its prevalence among the righteous in the last days—that the New Testament favours it—that the Book of Mormon is not opposed to it—that the

Doctrine and Covenants does not disallow it—and that wisdom was manifested by the Elders in refusing to preach the doctrine publicly, previous to its recent publication.

Now, sir, shall you and I receive the doctrine or reject it? Shall we acknowledge that the ways of God are everlasting, and return Him thanks for the revelations of His will? Or shall we lift our puny arms in opposition to His high and mighty purposes? S.r., whatever may have been our previous notions upon the matter, let us cast them all aside as far as they oppose the word and will of the Almighty. However contrary the doctrine of plurality of wives may be to our education, and to the ideas and feelings our education has engendered, let us individually bow ourselves in all humility before the throne of our Father in heaven, and say—Not my will, but Thine be done!

Meantime I remain, my dear Sir,

Yours respectfully,

JOHN JAQUES.

#### EXTRAORDINARY MANIFESTATION OF THE POWER OF GOD.

EXPULSION OF AN EVIL SPIRIT—LETTER FROM ELDER WILLIAM M'ONIE.

Dear Brother S. W. Richards,—A case has occurred here of such a remarkable nature, and exhibits such a miraculous manifestation of the power of God, that I do not think I should be doing justice to the cause of Christ, to withhold it from you.

A member of the Church here, named John Ward, who also holds the office of Teacher, has a son who, for some years past, has been wholly under the power of an evil spirit. Previous to the time that he became possessed, he was a remarkably clever, intelligent, well-educated boy. But so completely was he overpowered by this evil demon, that he was reduced to a state of idiocy, sitting whole days in the midst of his family without knowing, to all outward appearance, any thing that was passing around, never evincing any desire to do anything for himself, they had even to put his food in his mouth, else he would not have sought any. But what is more remarkable than all the rest is, during all this time his body never grew, so that though he is

Derby, February 19, 1853,

now nineteen years old, he retains all the appearance of a boy of between fourteen and fifteen, and just the same, of course, with all his intellectual faculties.

About a year ago, some Elders were called upon to lay hands upon him, but the Devil resisted them that time, and no more notice was taken of him till a few weeks ago. The occasion was this:—Elders C. Smith, Levi Riter, and your humble servant, arrived here about the same time, on our several missions. Brother Riste suggested to the boy's father that it was a noble opportunity for having the boy restored to himself. We, having the case laid before us, and being further reinforced with the company of Travelling Elder Knight, and Elder Read, President of the Branch, proceeded in a body to brother Ward's house. The boy did not appear to take the slightest notice of us, nor even to know that we were in the house. We first prayed together, then anointed him with oil, and laying hands upon him, rebuked the Devil, commanding him to depart instantly. He obeyed the mandate

that moment, and what is better, he has never returned.

The boy is now as rational and intelligent as ever he was, and has since become a member by baptism. It would do your heart good to see him stand up in the congregation of the Lord, turn to the proper page of his Hymn Book, and mingle his voice with his brethren, praising the Lord.

Perhaps it might be interesting to some, to be told, that though so long deprived of his senses, he can still read as fluently as before.

These are the true facts of this most extraordinary case, and I lay them before you, to use them as it seemeth you good.

With sentiments of the highest esteem and consideration,

I am, dear brother, yours in much love,  
WILLIAM MCGHIE.

#### TESTIMONY OF WITNESSES.

The foregoing is a true and faithful narration of the previous condition and complete restoration of Thomas Ward, for which we return God all the praise and glory.

JOHN WARD, } The parents of  
ELIZABETH WARD, } the boy.  
THOMAS READ,  
JAMES RISTH.

John Ward, Court No. 2, Baker's Buildings, London-road, Derby.

#### THE GOSPEL IN HINDOSTAN.

SPREAD OF THE WORK IN BOMBAY AND VICINITY—INTEREST OF THE BRAHMINS IN THE WORK  
—BAPTISMS—LETTER FROM ELDER HUGH FINDLAY.

Bombay, January 9, 1853.

Beloved President S. W. Richards,—I arrived here on the 5th inst., for the purpose of arranging a few matters for the future prosperity of the work in Bombay.

By the mismanagement of our overland agent, we have had no *Star*-light of later date than June, 1852, but having now changed our agent, we may expect a regular monthly supply from London. From those *Stars* received, I learn that President L. Snow had made a demand upon England, for an Elder to my assistance here. Of this matter I know nothing more, but sincerely hope that it has been acceded to.

By the removal of troops from Poona, as also of Elder Hewett and family to Bombay, we have quite a little Branch of the Church here, as well as at Poona, and an interesting opening in both places, for more extensive operations, than we have hitherto been master of in these parts. Under these circumstances, and having no one at liberty to launch into the field, it must be apparent that another Elder would be of great service here. This, no one need be afraid to undertake—a little experience, with a firm resolve to endure a little self-denial for the Kingdom of heaven's sake, will accomplish great things. And wherein there may be any lack of the above ingredients, this is the very place to gain them.

As for Poona, since our extermination from military cantonments, through the influence of hireling priestcraft, I have turned my attention more immediately to the native population, amongst whom I have met with warm reception, so far, as when a few intelligent Brahmins had learned the nature of my mission, and a little of our principles, they first advertised our whereabouts in their weekly paper, published in the Mahratta language, with a few remarks to the effect, that our claims were superior to those of the other missionary systems. After this, by considerable exertion on their part, they found me a large room in the centre of the city, free of rent or trouble, in which to lecture to them. The greatest difficulty to be surmounted in finding such a place, arose from the circumstance that the Brahmins consider their houses defiled by the entrance of a European into them. However, this being overcome, our first lecture was noticed in the same paper, and a hope expressed that such lectures would be continued.

The same parties for some time have formed themselves into a society in quest of religious instruction, and have been urging upon a Scotch missionary, who has laboured amongst them for many years, to meet with me before them, and answer for himself, in having taught, from



the same Bible, so many opposite doctrines. This has drawn forth many strange equivocations from the old gentleman. To refuse them altogether, would be to shut his establishment in that city—and to come to the light, he is unwilling. His prevarications only tend to wind him the tighter in the meshes of his dilemma, all of which I have no hand in, only promising an accession to their arrangements. Thus they only pay his *Reverence* back, for his good services as military chaplain, towards me, and I doubt not, but that he now feels the last end to be worse than the first.

I purpose to leave this for Poona tomorrow, and expect to find our Meeting-house completed, and shall open it on Sunday, with prospects somewhat flattering for a goodly increase. Although our obstacles have been many, and our progress somewhat tardy, still the reflection is pleasing, that in no circumstance have we cause of regret, they having each tended to give us

a stronger and more extended claim upon the sympathy and attention of the considerate—to strike our roots deeper and stronger, preparatory to bearing numerous branches with abundant foliage, to bring forth fruit for the garner of the Lord.

Since my last, we have baptized six in Poona, and one in Bombay; cut off two in Poona, determined that those who are not of us, shall not walk with us, neither bear our name—even this has its good consequences. Here, the Messiah's words are in force, "Ye are as a city set on a hill, which cannot be hid;" but our works are not in the dark; hence, we care not who seeth us.

Brothers Davis and Hewett, with their families, desire their love and regard to the Saints.

With sentiments of the highest esteem, I remain, yours in the Gospel,

H. FINDLAY.

### **The Latter-day Saints' Millennial Star.**

SATURDAY, MARCH 12, 1853.

**POLYGAMY.**—With this Number is concluded the communication of Elder Jaques, to Mr. J. G., upon the subject of Polygamy. The simplicity and perspicuity in which the doctrine is set forth, as not only being Scriptural, but one of the prominent characteristics of the Latter-day work, will, no doubt, render it most agreeably interesting to our numerous readers, who have Truth the object of their search.

One certainly must be very ignorant of the Sacred Book, to suppose for a moment that polygamy is not a Scriptural doctrine, and the fact that it has been directly sanctioned of God, under both the Gospel and Mosaic dispensations, proves that it is an eternal principle—an institution as perpetual as God, who has thus affixed His seal and sanction to it.

Whenever God forbid the practice of this institution among His people, it was because He was displeased with them for their abuse of it, which signifies to us that it is one of His greatest blessings unto man—one of so sacred a nature, that He will not suffer it to be dishonoured by those to whom it is committed, without their conduct becoming an abomination in His sight.

This principle was the ruling faith and practice of holy men in former times, who held a familiar relationship to God, and learned His will at pleasure. It is opposed to the faith and practice of modern Christians, who never hear the voice of God; and now the question seems to be, Who shall decide the controversy? An overwhelming majority of the human family would this day decide in favour of the principle. Prophets and Holy Men from the earliest ages of the world, have declared it, practised it, and maintained it to be an Eternal truth. Once again, the voice of Prophets is heard with a "thus saith the Lord" in harmony with the Prophets of old, together with the testimony of thousands, to whose feelings and consciences it

was once as repulsive as it now is to a professedly Christian people, who so utterly disregard the truth—the testimony of Prophets, both of ancient and modern times—the testimony of such a cloud of witnesses as the vast majority of men would produce—as to require further evidence upon the subject.

The Lord has set His hand to restore that which has been lost, and bring in the dispensation of the *fulness* of times, and in so doing, every principle that ever was revealed which has a tendency to exalt man, will be brought forth, and made to bear in the most effectual manner upon the salvation of those who become perfect in Christ. This grand association of Truth will be no less than the gathering together of all things that be, in Christ, even all principles having power to bless or redeem, that ever came forth from him. This gathering will not only include every principle, but every being who has received those principles, and thereby has become Christ's. If this doctrine were ever revealed by God, in any former age of the world, as an eternal truth, then it must form a part of the great and last dispensation upon the earth. That it has been revealed and practised, no one who is a believer in the Sacred Scriptures can doubt for a moment. The same may be said of many other principles, which have been revealed, and many which have not been revealed, but are reserved to come forth; and Saints will be under the necessity of laying aside many of the traditions of their fathers, and the conscience that has been formed by them, or they will prove a barrier to their perfection in truth. On the other hand, many whose hearts are open, and ever ready to receive the truth, may not fully appreciate it, but suffer their conduct to become an abomination in the sight of God, and, in a lustful moment, forfeit for ever their right to inherit eternal lives.

When the institutions of God are revealed to men, they are made obligatory upon them; and if used by men for other purposes than those for which they are ordained of Him, they bring cursings, wrath, and indignation. The wise will therefore take heed how they have to do with the sacred things of God, either in word or in deed.

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NEW WORK BY ELDER ORSON PRATT.—Soon to be published, *THE PROGENITORS OF JOSEPH SMITH, THE PROPHET*, for many generations. This work will also include many remarkable events connected with the discovery and translation of the Book of Mormon, and the early history of the Church of Jesus Christ of Latter-day Saints, never before published. The manuscripts containing this information, with the exception of the portion relating to his martyrdom, were written by the direction and under the inspection of the Prophet. This work will be exceedingly interesting to the Saints, and will be a most convincing evidence, to all nations, of the divinity of this great and last Gospel message. It will most likely contain about 200 pages of the same size as the *Star*.

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"PRUSSIAN MISSION," BY ELDER ORSON SPENCER.—Elder Spencer, knowing the deep interest which the British Saints take in the Foreign Missions, has concluded to publish a small edition of his Report to President Brigham Young, which is now ready for sale. Price, 2d. Its perusal will afford the Saints considerable gratification.

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DEPARTURES.—The *International*, Captain Brown, with a company of 425 souls, under the presidency of Elder Christopher Arthur, sailed for New Orleans, February 28th. Elders John Lyon, author of *The Harp of Zion*, and late President of the Glasgow Conference, and R. G. Frazer, late President of the work in Londonderry, after labouring faithfully in these lands, have emigrated by the above vessel.

## HISTORY OF JOSEPH SMITH.

*(Continued from page 166.)*

Kirtland, Ohio, August 28, 1834. This day the High Council assembled, according to the direction of Bishop Whitney, to try brother Sylvester Smith, charged with a misdemeanor. The following is a copy of the complaint:—

*To Newel K. Whitney, Bishop of the Church of Latter-day Saints in Kirtland.*

Sir, I prefer the following charges against Sylvester Smith, a High Priest of said Church:—

1st. He has refused to submit to the decision of a Council of the High Priests and Elders of this Church, held in this place on the 11th of this month, given in a case of difficulty between said Sylvester Smith and Joseph Smith, jun.

2nd. He continues to charge said Joseph Smith, contrary to the decision of the before-mentioned Council, with improper conduct in his proceedings as President of the Church of the Latter-day Saints, during his journey the past season to the state of Missouri. As these things are exceedingly grievous to many of the Saints in Kirtland, and very prejudicial to the cause of truth in general, I therefore require that you summon the High Council of this Church, to investigate this case, that a final decision may be had upon the same. I say the High Council, because it is a case affecting the Presidency of said Church.

SIDNEY RIGDON.

Kirtland, Ohio, August 28, 1834.

Kirtland, Ohio, August 27, 1834.

Brother Sylvester Smith,—Whereas complaint has been made to me, by Counsellor Sidney Rigdon, setting forth that you have been violating the laws of the Church of the Latter-day Saints, you are, therefore, hereby notified to appear before the High Council of High Priests, to be held in the Council house, in Kirtland, on the 28th day of August, instant, at ten o'clock, A.M., to answer to said charges, agreeable to the laws of the Church.

N. K. WHITNEY, Bishop.

The President proceeded to nominate a High Priest to fill the vacancy in the Council, occasioned by the death of Elder John S. Carter, viz: Orson Johnson—which was carried unanimously, and he was ordained High Counsellor under the hands of Counsellor Sidney Rigdon.

Counsellor Luke Johnson, said he wish-

ed to be excused from sitting on this Council, because he had been previously tempted on some matters, and that he had sinned, and wished to make a more public confession than he could make here.

After some remarks from the Counsellors, it was decided that Elder Johnson continue his seat in the Council.

Elder John P. Green was appointed to act in the place of Sylvester Smith; also Elder Amos Durfee in the place of John Johnson, sen., who was absent; also Lyman Johnson in the place of Martin Harris.

The Council was organized and complaint read. It was agreed that six Counsellors speak on the case. The Bishop then charged the Council in the name of the Lord, to act according to truth and righteousness.

Elder Reynolds Cahoon testified that the testimony given before a Council, on the eleventh instant, was, that President Joseph Smith, junior, had conducted himself in a proper manner, while journeying to and from Missouri; and that the Council considered that Sylvester Smith had accused President Joseph Smith wrongfully, and was entirely in the fault. He further considered, that everything bearing or relating to this affair, was had before the Council, and from this they gave their decision.

Elder John P. Green concurred in the foregoing statements, and he supposed that brother Sylvester saw the affair in the same light on the 11th instant, in consequence of his (Sylvester's) saying at the time, that he was not previously aware of the spirit that possessed him at the time he made his charges against President Joseph Smith.

Elder A. Cutler said, that he considered the evidence given before the Council, on the 11th, sufficient to prove that President Joseph had conducted himself in an honourable manner, during his late journey to and from Missouri; and that he considered that the evidence there given, was such that it could not be invalidated.

Elder Jacob Bump said, that previous to the Council, on the 11th, his mind had



been agitated; and it was in consequence, in part, of reports which had been put in circulation respecting President Joseph Smith's conduct, during his late journey to and from Missouri; but when he heard the case investigated before that Council, his mind was satisfied that he had been misinformed, and was fully satisfied that President Joseph Smith had not acted in any respect contrary to righteousness before the Lord.

Elder Asa Lyman said, that previous to the Council, his mind had been agitated also, but was satisfied at the Council; and he verily believed from the evidences there given, that President Joseph had not acted contrary to justice.

Elder Jacob Bump said, that his mind was excited still further, after conversing with brother Sylvester, previous to the 11th, which served in a degree to excite his mind further.

Elder Edward Bosley said, that he understood the case on the 11th, in the same light as stated by the brethren Cahoon and Whitney.

Elders John Rudd, Ezekiel Rider, and and Samuel H. Smith, viewed the case in the same light.

Elder O. Hyde said, that he considered that brother Sylvester was to send a confession in the *Star*, that he himself had been in the fault, and that President Smith had not committed fault, as he (Sylvester) had previously stated.

Elders A. Outler, J. P. Green, E. Rider, J. Bump, S. H. Smith, J. Rudd, and F. G. Williams, concurred.

Elder O. Cowdery said, that after listening to all the reports and evidences, from the beginning up to the decision on the 11th instant, he considered that brother Sylvester was to acknowledge that all the charges previously preferred in public against President Joseph Smith were ungrounded, and that he (Sylvester) was the one, and the only one, in the fault, touching all circumstances transpiring between himself and President Joseph Smith; and that the other charges indirectly preferred as grievances of others, were also without a foundation.

Elder John Smith concurred in the above.

Elder C. Durfee said, that he considered that President Smith was acquitted, as being guilty of any misdemeanor before the Council on the 11th.

Elder O. Hyde said, that he had ac-

companied President Smith to Missouri, from Mansfield in Ohio, except leaving him for a short time, to visit the Governor of Missouri. He was present when brother Sylvester reproved President Smith concerning a certain difficulty, arising from a complaint concerning a certain dog; that he considered the President's reproofs were just at the time, as he will recollect stating the same in substance to President Smith. He said he did not consider this reproof had any tendency to lessen the esteem of the brethren for President Smith; but if it had, in consequence of a confession in general terms from President Smith about that time, he thought that sufficient to heal any hard feeling then existing against him, or that might exist; and that during his journey to the west, he could not say that he had seen anything in President Smith's conduct, contrary to the true principles of his profession as a man of God.

Elder Luke Johnson said, that he fell in company with President Joseph Smith at Mansfield, Ohio, and accompanied him most of the way to Missouri; and that during the whole course of the journey, he did not see anything in his conduct to lessen his esteem of him as a man of God. But he said he heard President Joseph Smith reprove Sylvester, concerning a certain something respecting some bread; he did not hear the whole, and thought at the time, the reproofs were rather severe, but had learned since, they were not any more severe than just.

President Joseph Smith was then called upon to make a statement concerning the transactions, as they transpired at the time these reproofs were given. He said that brother John S. Carter came to him, to know whether brother Sylvester had conducted right in the affair between him and brother P. P. Pratt, when brother Pratt called upon brother Sylvester for some bread for supper. He learned from brother Pratt's mouth, that brother Sylvester had more bread than he needed at the time, and directed him to some one else, who, he (brother Sylvester) said, had sufficient. He then went with brethren Pratt and J. S. Carter, to brother Sylvester's tent, where brother Sylvester justified himself in not imparting a part of his bread to brother Pratt. He then rebuked brother Sylvester, for contending that he had done right in this case, because, if this was so, brethren

might frequently retire to rest without food, and as long as he (brother Sylvester) had bread, he was bound to impart to those who had none; and that, under these circumstances, brother Sylvester had conducted himself contrary to the principles of Christ; and that his (Sylvester's) mind was darkened in consequence of this covetous spirit.

The Moderator then adjourned the Council, to 9 o'clock to-morrow, at this place.

Elder H. Smith closed by prayer.

August 29th, nine o'clock in the morning, Council being organized in due form, the testimony was continued as follows:—

Elder Luke Johnson<sup>s</sup> said, in relation to a circumstance that transpired on the twenty-five mile prairie (so called) in Missouri, that by a direction from the leader of the camp, he had been back to inspect the crossing at a certain creek; that when he came up with the camp, he found it moving, and as he was behind, he went on till he came up with brother Wight's and Sylvester's company, and found them out of the road, building a fire to cook supper. As the teams passed on, brother Sylvester called to the leaders of companies (those who were yet behind,) and asked them who they were following; whether General Wight or some other man. Some hesitated a little, and went on. After taking supper, he (Luke) went on with his company.

When he came up with the camp from the creek, he found that the ensign or flag commonly carried ahead for the camp to follow, was then moving forward. He further said that he understood that Joseph was appointed to lead the camp; that he always, or generally gave orders when the camp should move forward, and when it should stop; that when on his way to the creek the second time, he met President Smith, who told him that he (Joseph) should order the camp to move into the prairie. When the camp came to order on the prairie in the evening, brethren Wight and Sylvester were called upon to give an account of themselves, why they had sought to divide the camp. They both acknowledged that they had been out of the way by so doing, and were reprov'd for their conduct. Relative to an assertion heretofore made, that President Smith did at the time throw a trumpet or horn at brother Sylvester, he did not consider at the time, that President Smith had any intention of throwing it at brother Sylvester, because he might have hit him with it, being so near to him as he was; it only fell to the ground near to them, (himself and brother Sylvester) but supposed that he had had it in his hand,

and only threw it down as usual, or as another man would. He further said, that the reproofs given by President Smith at the time, were no more severe than he had often heard him give previously; that he did not consider him mad, as has been represented.

Elder Hyrum Smith said, that when the camp first came to the creek, himself and his brother Joseph were forward; that while the teams were crossing, brother Joseph asked whether it was advisable to move into the prairie to camp. After consultation it was first advised to camp in the bushes near the edge of the prairie. While making preparations to encamp, they were informed that a mob intended to make an attack upon them that night. They further consulted upon their situation, and himself and brother Thayer were requested by brother Joseph to go unto the edge of the prairie, where they might encamp. They looked out a place, but it was near the bushes, and brother Joseph gave an order to go forward on to the prairie. Some complained of the order, because they could not find fuel to cook their supper. They were told that it would be advisable to carry wood for that purpose. Some further remarks were offered on the subject of a visit from the mob; and preparations were made with the guns, &c. Some fears were entertained for the teams and families yet crossing the creek, and it was thought advisable to send back a company to guard and assist them over, among whom was Luke Johnson. He then took the flag or standard—as he had previously carried it—and gave the word to move forward, and the teams immediately began to follow. After the company had come upon the prairie, himself and Elder Rodger Orton received an order to call on Lyman Wight to place a strong guard around the camp that night; but he refused doing anything further, because he supposed that he (Hyrum) had ordered the camp on to the prairie, without an order from the commander of the company. He was then informed by brother Joseph, that it was by his (Joseph's) order that the camp moved on to the prairie. He was present when brother Joseph reprov'd Lyman Wight and Sylvester Smith, and saw the transactions concerning the trumpet or horn; and as to brother Joseph's intention or design to throw it at Sylvester, he had no such thought at the time, nor could he have since; that at the time when he (Joseph) had finished his remarks to Lyman Wight and Sylvester Smith, he threw the horn on the ground; that brother Wight told him, the next day, that he had had a jealousy existing in his mind against him (Hyrum) for some days, but now his mind was satisfied, and he now had no hardness or jealousy. He further

said, that when he received the order for moving the camp on to the prairie, brothers Sylvester and Lyman were near by.

Adjourned to one o'clock, P.M.

Council met according to adjournment. The Clerk called the names of the Counselors and parties, when business was resumed.

Elder B. Young said, that he was in company with President Joseph Smith, jun., from about twenty-seven miles off this place, till they arrived in Clay county, Missouri; that at the time the difficulty occurred on the prairie, when the camp was divided, he concurred in what brother Hyrum had said, and that he could not relate it any more particularly than he had done. He further said that he had not seen anything in President Joseph's conduct to justify the charge previously made by brother Sylvester, "that his heart was corrupt." So far from this, he had not seen the least shadow of anything of the kind. He had not seen anything in his (Joseph's) conduct, during his journey to the west, unbecoming his profession as a man of God.

Question by Sylvester—Did you not think that my character was injured in the minds of the weaker part of the camp in consequence of those reproofs and chastisements which were given me by brother Joseph?

Answer—I did not.

Elder Young further said in relation to a certain difficulty which took place relative to a dog, that on a certain evening after crossing the Mississippi river, brother Sylvester came up with the remaining part of the camp, when the dog came out and insulted him; he knew not whether he touched him or not. The next morning, after hearing considerable complaint and murmuring concerning the dog, President Smith spoke to several brethren and said, "I will descend to that spirit that is in the camp, to show you the spirit you are of, for I want to drive it from the camp. *The first man that kills that dog, (or my dog,) I will whip him.*" He thought that about this time brother Sylvester came up, and said, "If that dog bites me I will kill him." Joseph replied, "If you do, I will whip you." Sylvester said, "If you do, I shall defend myself the best way that I can!" Brother Joseph then said that he "could in the name of the Lord."

The President then asked the brethren if they were not ashamed of such a spirit. Said he, "I am."

He then proceeded to reprove them for condescending to that spirit; that they ought to be above it; that it was the spirit of a dog; and men ought never to place themselves on a level with the beasts; but be possessed of a more noble disposition. He

(Joseph) then said, he had "condescended to that spirit, in order to shew the spirit which was among them."

Elder Young further said, that this explanation gave general satisfaction, and the most of them saw that he had only made these remarks for the purpose of instructing them, and warning them against such a spirit or disposition.

Elders Lyman Johnson and Heber C. Kimball concurred.

Elder D. Elliott said he was not present when those reproofs were given in the morning; that the circumstances were related to him afterwards, which disaffected his mind, and gave him some disagreeable feelings; that at noon he heard President Joseph give a further explanation, which perfectly satisfied his mind.

He further said, that during the forenoon there were many of the brethren dissatisfied with President Smith's remarks concerning the dog, in the morning, but that after the explanation at noon was so generally given, he thought that every one in the camp might have known it.

Elder Lorenzo Booth concurred in the statement of Elder Young; though he was not present in the morning when the reproofs were given concerning the dog, that he was with President Smith from twenty-seven miles from this place to Missouri, and a part of the way home; that he did not see anything in President Smith's character derogatory to a man professing religion; that he was present during a certain transaction which occurred during their journey home, respecting certain articles of bedding; that he had heard since his return, that President Smith and Ezra Thayer had fought; that he was present during the whole transaction, and there was no fighting.

He further said, in relation to a certain report, which had come to his knowledge, since his return from Missouri, that President Smith had taken a bed-quilt which was not his property; that while at New Portage, Ohio, on their way to Missouri, one of the brethren gave him (Joseph) two bed-quilts, which he (Booth) had charge of, as he was the individual who drove the team for President Smith, and had charge of the baggage; that before leaving Clay county, Missouri, he (Booth) took them to be washed, and after starting for home, he put them on board of the wagon, the baggage of which he had the charge during their journey home; that he brought the same back with him, has seen them since, and knows that the one which was said to be the property of another individual, is the one which was given President Smith, at Norton.

Counsellor F. G. Williams said, while at Norton, certain articles were handed him to



mark, among which were two bed-quilts, which he marked with common ink; has seen certain bed-quilts since his return, and has no doubt but this one in question is the one he marked.

Elder B. Young further said relative to a certain difficulty, arising out of a certain circumstance concerning some bread, that Elder John S. Carter, on their journey to Missouri, on the line between Ohio and Indiana, said to President Joseph, "Is this thing right?" "What thing?" "Concerning P. P. Pratt's asking brother Sylvester for some bread for supper."

He then learned that brother Pratt had asked brother Sylvester for some bread; that Sylvester had bread at the time, but directed him to some one else, who he (Sylvester) said had sufficient; that Elder Pratt called upon that individual, and could not obtain any; that he was present when President Smith told brother Sylvester that he had not conducted rightly in the matter, that he ought to impart when he had, in preference to directing one where he was not certain he could obtain, that by so doing some might be deprived of food at times.

He further said, that brother Sylvester contended he had been right, and justified his own conduct in the matter; that Joseph reasoned with Sylvester to convince him that he (Sylvester) was in fault; but he continued to justify his course till President Joseph reproved him sharply.

He frequently heard the brethren speak of this circumstance, and all whom he had heard say anything on the subject, manifested a satisfaction with President Smith, and thought his observations correct, and the principles which he advanced, to be just.

Elder Lyman Sherman said that he concurred in Elder Young's statement concerning the bread; that he thought that it was generally known that Elder Pratt, in consequence of brother Sylvester's not furnishing him with bread, was deprived of bread that night; that at the time, he (Joseph) told him (Sylvester) that brother Parley did not obtain any bread in consequence of the same.

Elder Jacob Bump said, that since the brethren's return from the west, he went with Sylvester to Elder Rigdon to advise concerning the adjusting of certain complaints which were in circulation respecting President Joseph Smith's conduct to and from Missouri; that brother Sylvester told brother Rigdon that Elder Pratt did obtain bread of the individual to whom he sent him.

Elder O. Hyde said, that he concurred in the statements of Elder Brigham Young, concerning the circumstances which transpired at the time the difficulty arose about the bread.

Elders Lyman Johnson, and Heber C. Kimball concurred in the same statement.

Elder O. Hyde then exhibited an account current, taken from the receipts of monies and other properties expended during their late journey to and from Missouri.

This account was taken from documents kept during the journey by Counsellor Frederick G. Williams, who said that the account exhibited was correctly taken from his accounts, as he had the charge of the monies, and attended to paying them out, &c.

The case was then submitted to the Council, and the Counsellors severally spoke in their turns, followed by the complainant and accused, as follows:—First, the Counsellors; Jared Carter commenced fifteen minutes before 6 o'clock, P.M., and spoke twenty-five minutes. Joseph Smith, sen., commenced ten minutes past 6 o'clock, and spoke five minutes. John Smith commenced fifteen minutes past 6 o'clock, and spoke ten minutes. Lyman Johnson commenced twenty-five minutes past 6 o'clock, and spoke one minute. Oliver Cowdery commenced twenty-eight minutes past six, and spoke two hours and twelve minutes. Joseph Coe commenced twenty minutes before 9 o'clock, and spoke five minutes.

The accuser, Sidney Rigdon, commenced fifteen minutes before 9 o'clock, and spoke fifty minutes. Oliver Cowdery spoke seven minutes.

The accused, Sylvester Smith, commenced eighteen minutes before 10 o'clock, and spoke one hour and eighteen minutes.

The Moderator then gave the following decision:—

"That if brother Sylvester Smith will acknowledge the following items of complaint before this Council, and publish the same in print; that he can remain yet a member of this Church; otherwise he is expelled from the same, viz.:—First, he is to acknowledge that he has wickedly and maliciously accused our President, Joseph Smith, jun., with prophesying lies in the name of the Lord, once on the line between Ohio and Indiana, and at another time after crossing the Mississippi river, and at another time, after leaving the Church in Missouri, at Florida; that he is to acknowledge, that in making these charges against President Joseph Smith, jun., he has himself wilfully and maliciously lied; that he has maliciously told falsehoods in saying that President Joseph Smith, jun. has abused him with insulting and abusive language, and also in injuring his character and standing before the brethren while journeying to Missouri; that he further cast out insinuations concerning President Joseph Smith's character, which was also an evil and malicious design to in-

jura President Smith's standing in the Church; that he further acknowledge, that he has abused the former Councils which have sat upon his case, and wickedly and maliciously insulted their just and righteous decisions; that he has further tantalized this present Council, in seeking to excuse himself contrary to the counselling of the Counsellors, after acknowledging that it was organized by revelation; and further, that he has wilfully and maliciously lied, by saying that brother Joseph Smith, jun., had prohibited the liberty of speech on their journey to Missouri; that he also acknowledge that he has wickedly and maliciously lied, by charging President Joseph Smith, jun., of being possessed of a heart as corrupt as hell."

The Counsellors were then called upon to give their assent to the foregoing decision; and concurred unanimously.

"I hereby certify, that the foregoing

(To be continued.)

charges or complaint are just and true, and hereby acknowledge the same, as set forth in the decisions of this Council, by signing my own proper name to their minutes, with my own hand.

"(Signed,)

SYLVESTER SMITH."

The above was signed for fear of punishment.

The Council then proceeded to other business, President Joseph Smith presiding.

Council agreed that the Church in Kirtland be instructed in their particular duties, &c., on Sunday next, by President Joseph Smith, jun. It was further decided, that Elder Brigham Young be appointed to take the lead in singing in our meetings.

The Council then closed. Brother Reynolds Cahoon prayed.

Fifteen minutes before three o'clock, A.M., on the 30th of August, 1834.

OLIVER COWDERY, } Clerks.  
ORSON HYDE. }

## VARIETIES.

DOMESTIC peace can never be preserved in family jars.

We gain as much in avoiding the failings of others as we do in imitating their virtues.

A CONTRAST.—The Grand Sultan has two hundred and fifty wives, the Pope has none.

AN old toper chancing to drink a glass of water for want of something stronger, smacked his lips, and turned to one of his companions, remarking:—"Why, it don't taste badly. I have no doubt 'tis wholesome for females and tender children." No doubt it is.

DISCOVERY OF AN ANCIENT CITY.—Letters from Egypt report the discovery, in that country, of a buried city. It is situated about five hours' journey from Cairo, near the first cataract. An Arab having observed what appeared to be the head of a sphynx appearing above the ground, drew the attention of a French gentleman to the circumstance. He commenced excavating, and laid open a long-buried street, which contained 38 granite sarcophagi, each of which weighed about 68 tons, and which formerly held evidently the ashes of sacred animals. The French gentleman has got a grant of the spot from the Egyptian Pacha, and has exhumed great quantities of curiosities, some of them ancient earthenware vessels of a diminutive size. This street, when lighted up at night, forms a magnificent sight. It is upwards of 1000 yards in length. Many of the curiosities dug out have to be kept buried in sand to preserve them from perishing.—*Family Herald*.

EXTRAORDINARY MARINE CONVULSION.—Information has been received at Lloyd's, under date Liverpool, Feb. 4, of an extraordinary marine convulsion experienced by the *Marie*, on her passage thence to Caldera. On the morning of the 13th of Oct., the ship being twelve miles from the equator, in longitude 19 deg. west, a rumbling noise appeared to issue from the ocean, which gradually increased in sound till the uproar became deafening. The sea rose in mountainous waves; the wind blowing from all quarters, the control over the ship was lost, and she pitched and rose frightfully, all on board expecting each moment to be their last. This continued fifteen minutes; the water then gradually subsided, when several vessels in sight at the commencement of the convulsion were found to have disappeared. Shortly afterwards a quantity of wreck, a part of a screw steamer, was passed, so that some vessels and liys were lost.—*Lloyd's Newspaper*.